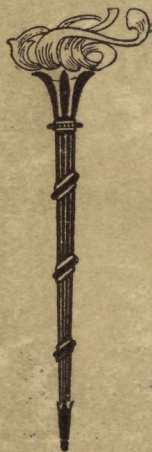


SKETCH OF
**Philosophical
Systems**



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SKETCH OF
PHILOSOPHICAL
SYSTEMS

By

Rufus Lewis Milford Hope Perry

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Foreshadow

The Universe and the Supreme Power that controls it, is a problem that has provoked more discussion and wild speculation, than any other subject that has attracted the attention of man from the beginning.

It commenced with philosophy; and the primary principles advanced in the systems of its votaries are as much a matter of dispute to-day, as they were, when Thales announced that water was the simple substance of all things visible,—the *prima materia*.

This dispute must always be, for the problem of the Universe cannot be solved on principles of philosophy. The aim of philosophy will never be achieved. Science sought the solution, but found the problem beyond its reach, and reason surrendered the task, as beyond its power.

Man cannot fathom the fathomless; the mind of man cannot penetrate the impenetrable. There is a limit to mental capacity; there is a bound to reason; yet as long as man exists, will he strive to know the unknown. Posidonius observes, that a man might as well be content to die, as to cease philosophizing.

Philosophy and also Science arose in the attempt to explain all phenomena; but the advancement made in science has by far exceeded that of philosophy. The reason for this is plain; one was rational inquiry, the other irrational.

To seek the foundation of all existence, and the eternal relation of things, is a task at once audacious and vast, yet fascinating and sublime.

In the systems of the philosophers from Thales to Schopenhauer, a sketch of which is presented, the problem of the Universe is found still unsolved, and it must remain unsolved. In Job we read.

“Canst thou by searching find out God? Canst thou
Find out the Almighty unto perfection?

It is as high as heaven; what canst thou do?

Deeper than hell; what canst thou know?”

Rufus Lewis Milford Hope Perry.

SKETCH OF Philosophical Systems



PHILOSOPHY, in its incipient state and regarded as the research of causes, is as old as man's inquisitive soul, and may be seen glimmering in the mythologies and cosmogonies of the most ancient nations. It began in wonder, for Aristotle says: "From wonder, men both now and at the first began to philosophize."

Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρωποι, καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν.

Philosophy, defined according to the etymology of the word, is a "love of wisdom."

(φιλοσοφία - φίλος - σοφὸς)

Sir William Hamilton defines it as,—“the science of things divine and human, and the causes in which they are contained;—the science of effects by their causes;—the science of sufficient reasons;—the science of things possible, inasmuch as they are possible;—the science of things evidently deduced from first principles;—the science of truths sensible and abstract;—the application of reason to its legitimate objects;—the science of the relation of all knowledge to the necessary ends of human reason;—the science of the original form of the ego, or mental self;—the science of science;—the science of the absolute;—the science of the absolute indifference of the ideal and real.”

“*Philosophia est scientia rerum per causas primas, recto rationis usu comparata.*”

Thus it appears that its learned application is broader than its etymological signification. All

human knowledge, which is but a clear conception of what is true, is made up of facts and truth,—intuitive truths, and such as are reached or inferred, by **reasoning** from facts and other truths.

Facts are, what has been, what is, and that which is to be. Truth is that which perfectly accords with facts.

A clear conception of the relation of facts and truths is knowledge.

When knowledge is systemized, we call it **science**, and when science is employed in practice, we call it **art**, so that a principle of science becomes a **rule** of art.

When a knowledge of natural phenomena is acquired by tracing the first principles of nature, through their various laws of combination, to the forms and qualities recognized by the senses, we call it natural, or physical philosophy; and, when by a similar process we acquire a knowledge of the phenomena of the mind, we call it mental or metaphysical philosophy.

Thus, the simple terms, mind and matter, comprehend the entire field of physical and metaphysical philosophy; and the problem of the philosopher is to show their connection and set forth the laws under which they carry on their combined functions, and present the phenomenal universe to the consciousness of the human soul through the medium of the senses.

Greek philosophy and Ancient philosophy are so nearly one and the same thing, that a sketch of the systems of the one, is but a little less than a sketch of the systems of the other. But, while this is true, it does not follow that philosophic thought had its origin in Greece, or first manifested itself in that age. As there were pre-historic nations of a certain degree of civilization, they must have had philosophers among them. But, in Greece, philosophic thought, which was subsequently transferred to

Rome, reached a breadth, a depth and an acuteness, that led into the labyrinths of the most abstruse metaphysics.

The Ionian Philosophers

Thales, Anaximander, Anaximenes and Anaxagoras, with a few others, first appear in the history of Greek philosophy. Of this Ionian sect Thales is the first. He was born about 603 B. C. E., and known as one of the seven wise men of Greece.

Though born at Miletus, in Ionia, Thales was of Phœnician parentage and therefore most probably of Hamitic or Negroid extraction. He held that **Water** was the simple substance of all things visible, the **prima materia**; that it was an **invariable** substance, but of variable forms. All sensible objects were resolvable to **water** as a basis. Earth was condensed water, and air evaporized water. Thus his philosophy, as that of his disciples and successors, was of a decidedly physical nature. He was the author of the maxim "Know thyself." Thales was followed by Anaximander, born also at Miletus about 610 B. C. E. He held to the theory of physical and spiritual vitality as an inherent principle of infinite chaos. He conceived of different elements of nature, as spontaneously combining and evolving themselves into the various forms observed by the senses. He differed from Thales, in holding that more than one element was necessary to constitute the phenomena of nature; that all things spring from and terminate in infinity. Anaximander was a Monotheist.

Anaximenes, who flourished about 557 B. C. E., also of Miletus, and probably a pupil of Anaximander completes what has been called "The Illustrious Miletian trio," who founded the Ionian philosophy. With him the first principle of all things was **Air**, a subtle ether, animated with a divine principle, animating and actuating all things. It filled all space, united material and spiritual qualities. Fire, water and earth were derived from it by processes of

rarefaction and condensation; and the sun, moon and stars were fiery substances, springing from the productive nature of Air. In short, this ether, animate and intelligent was **Deity**. Heraclitus, called the crying philosopher, born about 500 B. C. E., at Ephesus, held to a form of the materialism of the Ionic School. He taught that the end of wisdom was to discover the eternal ground principle of things, which is all-pervading and life-giving. This he called "Fire,"—not what we call fire, but rather a **vital energy**, perpetually enkindling and extinguishing itself by an inherent, self-regulating principle.

The phenomenal world came from this Primal Fire, and even the human soul and the Deity were but its more subtle flames.

Anaxagoras, born at Clazomenae, about 500 B. C. E., was the last of the Ionian Philosophers. Not satisfied with the blind forces of nature, on which previous teachers had based their systems, he substituted an infinite principle of intelligence, to which he gave the title of "Nous" or mind. With him matter was **inert**, and the phenomenal universe was the production of an Independent, Intelligent Power, operating upon it from without—not within.

Anaxagoras was the friend of Pericles, the great statesman of Athens, who after the banishment of Themistocles and the death of Aristides, came forward as the champion of democracy in opposition to Cimon, just as our President to-day comes forward to make the world free for democracy. Between these two great statesmen there is a resemblance and a striking similarity as to ideals, public aim and purpose; each of perfect integrity like Fabricius; both grave, studious, reserved and representatives of the purest and proudest blood of their respective lands, and both absorbed by those ideas of progress, culture and freedom for nations and peoples, which one sought and the other seeks to convert into political and social realities.

Italic School

Parting with the Ionian School, we turn to the West and consider the Italic School of Philosophy.

This system had its genesis in Pythagoras, a native of Samos, born about 600 B. C. E. Having traveled extensively in quest of knowledge, visiting Phoenicia, Ionia, Egypt and Babylon, carefully collecting the best thoughts of philosophers and Egyptian Priests,—of Zoroaster and the Oriental Magi,—**Pythagoras** located himself at Crotona, a town in Southern Italy, and there established the Italic School of Philosophy, which, more than anything else, has given the place renown.

It is to Pythagoras that we are indebted for the term "Philosopher." Being asked the art in which he most excelled, he replied that he did not claim to be a master of any art, but was a **Philosopher**, that is, a "lover of wisdom."

Leontius of Peloponnesus was the questioner and did not understand the term "Philosopher." Pythagoras to inform his friend more fully observed: "This life may be compared to the Olympic games: for as in this assembly some seek glory and the crowns; some by the purchase or by the sale of merchandise seek gain; and others, more noble than either, go there neither for gain nor for applause, but solely to enjoy this wonderful spectacle, and to see and know all that passes. We, in the same manner, quit our Country, which is Heaven, and come into the world, which is an assembly where many work for profit, many for gain, and where there are but few who, despising avarice and vanity, study nature. It is these last whom I call Philosophers; for as there is nothing more noble than to be a spectator without any personal interest, so in this life the contemplation and knowledge of nature are infinitely more honorable than any other application."

He taught that "Number" was the actuating force of nature; that God was **unity**, the universal

mind,—in all things, the source of all life, and the intrinsic cause of all motion.

The Divine Mind was the **primary unit** from which all human minds sprang, and to which they are related as units of a lower order. That is, the human soul is a fractional unit of the divine soul, that pervades nature.

From this idea came that of **metempsychosis**, (μετεμψύχωσις) the transmigration of the souls from one animal body to another, without regard to genus or species, age or sex. It is observed that on seeing a dog beaten and hearing him howl, Pythagoras begged the man to stop, saying, "It is the soul of a friend of mine, whom I recognize by his voice." This doctrine he learned most probably in Egypt. He held to the rotundity of the earth, and to views of the planetary system, that anticipated the School of Copernicus by two thousand years. He conceived the myriads of celestial spheres, revolving in their respective orbits with a velocity and sonorous harmony, that made a heavenly melody too refined for the ears of man. Pythagoras held that the soul in man has three elements, Reason (νοῦς), Intelligence (φρόνη) and Passion (θυμὸς): intelligence and passion man has in common with the lower order of animals. Pythagoras was a Monotheist. His system was **rational**, rather than physical, like that of the Ionics, and approached the metaphysical ideas of an immediately subsequent branch of the Italic School, which was called the Eleatic, on account of its being taught at Elea, in Italy.

Eleatic School.

The founder of this School was Xenophanes, born at Colophon, in Asia Minor, according to Eusebius, about 556 B. C. E. He held that the phenomenal universe was caused by an **uncaused**, independent, and intelligent Divinity, whose simple volition produced all outward changes. Xenophanes was a Monotheist.

Parmenides, a native of Elea and pupil of Xenophanes, extended the system of his master.

With him, the Deity of Xenophanes was the **absolute being**. The phenomenal was an illusion,—a contexture of mental phantasms, that had no corresponding **reality**. As real thought was confined to the **Absolute**, thought and **being** were one and the same. He held that the Existent, as such, is unconnected with all separation or juxtaposition, as well as with all succession, all relation to space or time, all coming into existence and all change; from which arose the problem of subsequent metaphysics, to **reconcile** the mutually opposed ideas, **Existence** and coming **into** existence. Parmenides was a Monotheist.

Zeno, also a native of Elea, and a disciple of Parmenides, adopted and defended the system of his preceptor, and is said to have invented and applied to philosophy, the method of Dialectics, which was subsequently made so popular by Socrates and Plato. He is called Zeno, the Eleatic, to distinguish him from Zeno the Stoic. He taught the existence of an Eternal Being, and that there is in nature no vacuum. He was a Sceptic, and the last of the Eleatic trio.

Empedocles, born at Agrigentum, Sicily, about 450 B. C. E., compounded the views of the Ionian and Eleatic Philosophers. He held, that in nature there were four original elements combined in a sort of chaotic sphere, filling all space and at perfect rest. This was God; and the elements of His Being were held together by **love** (φιλία), the **force** which unites like to like; but this Deity had also a negative force, **hate** (νεῖκος), which unites and binds like with unlike. These two forces **love** and **hate** were constantly acting upon each other, for the production of changes,—coming into life and then going out; assuming visible form but only to return ultimately to chaotic unity, and appear again under a new system or order, and so continue forever. He was an

evolutionist, holding that "since the higher forms of life can only arise out of the lower, these latter must be regarded as the lower stages through which the former must pass." Empedocles was therefore an evolutionist, anticipating Darwin and his school by two thousand years. He was followed by **Democritus**, who was born at Abdera, in Thrace, between 490 and 460 B. C. E. With Democritus, I close the sketch of Greek philosophy, on the opposite shores of Ionia and Italy, but only to transfer it to Athens, to be raised to the acme of its fame. Democritus adopted the atomic theory, and is known as "The **laughing philosopher**," in contrast with Heraclitus, "The crying philosopher."

He held that the phenomenal world was formed from original Atoms; that the soul consisted of globular atoms of fire, which imparted movement to the body. It was from this philosopher that Epicurus got the outlines of his metaphysics. I pass now to the Sophists.

Sophists

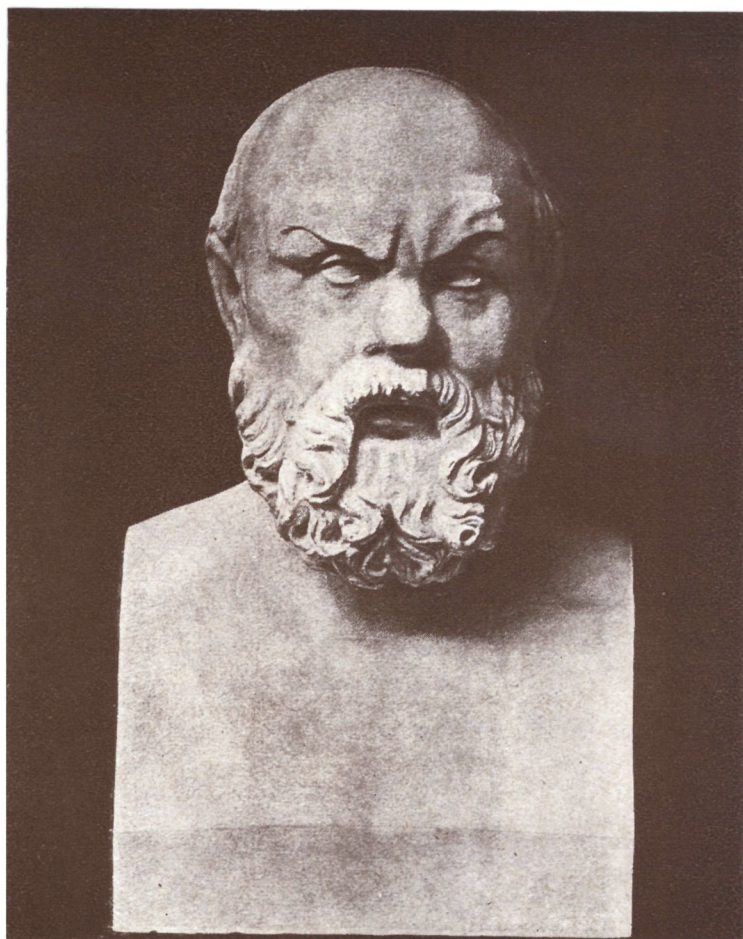
Of these Protagoras, Gorgias, Hippias and Prodicus were the most noted. They taught in main rhetoric and the art of disputation, receiving pay from their pupils. Their Motto was "Might is Right" and they held that there was no such thing as Right and Wrong by nature, but only by convention. They prized victory more than they did **truth**, and boasted of their ability to "make the worse appear the better reason." Their arguments were as specious as that of the late John Jasper in the "Sun do move" sermon. So of what they held or said "all was false and hollow." Hence, Socrates and other genuine philosophers of the time held them in more or less aversion.

Socrates

Passing over these sham philosophers, we meet with the great Socrates, born near Athens, 468 B.

SOCRATES.

Photogravure from a bust in the Villa Albani.



C. E., who opposed the speculations of the physical philosophers as being irreverent and unproductive of good. He taught that the **intuitive perceptions** and general convictions of men were a solid foundation for truth and duty. His method of reasoning was that of **induction**, by which he taught men how to **revise** and **purify** their thoughts; how to conduct a criticism of knowledge; how to scrutinize thought and fix its true value, which has ever been the chief aim of metaphysical philosophy. Socrates did not found any school of philosophy, and yet he was one of the most distinguished philosophers of Greece. He was excelled in grasp and power of intellect by both Plato and Aristotle, but he has more of the world's affection. He regarded the soul as being immortal, and though derived from God as a spark of divinity, it has a distinct personality. His most positive teachings related to Ethics. He held that virtue was wisdom, from which it followed that vice was the offspring of ignorance. Wisdom and virtue were the same, and virtue and happiness were the same. Knowing right, led to **doing** right; and doing right, led to true happiness. Practising what he preached, his character was irreproachable. Yet, because of the purity of his doctrines, which antagonized the sham of the Sophists; because he exposed the barrenness of the mere physical philosophy; because he inspired the youth of Athens to **think** and tread the path of virtue by the light of reason, thus making it uncomfortable for the deceitful and the unjust, he was disliked, as good men usually are by the unjust. When the Sophists in general felt the keen lash of Aristophanes, the comic poet, in his "Nubes" or "Comedy of the Clouds," Socrates was particularly held up to ridicule, and he was finally condemned to drink the deadly hemlock on the false charge of corrupting the Athenian youth and dishonoring the Athenian religion. But he left behind him a name and teachings that soon vindicated his wisdom and uprightness, and subjected his persecutors to public scorn.

The philosophic discussions of Socrates often caused him to be severely handled, but he bore the abuse mildly, just as the Negro bears the abuse imposed upon him by a certain class, who assert the fatherhood of God and deny the brotherhood of man.

On one occasion when somebody kicked the philosopher, the patience with which he bore the insult surprised one of his friends. "Do you think, said Socrates, that if an ass happened to kick me, I should resent it?" On another occasion, when asked, "Has not that fellow abused and insulted you?" "No, what he says is not addressed to me," answered Socrates. This Philosopher was a Monotheist.

As free thought generally produces different sects, whether in philosophy or religion, so, after Socrates there sprang up different schools of philosophy, at different points, all partaking more or less of Socratic coloring.

Megaric School

Thus we find the Megaric School, so called from its location at Megara, Greece, where its founder Euclid was born. Not the mathematician, for he appears at Alexandria, in Africa, a century and a half later. Euclid had been a pupil of Parmenides, the Eleatic, before listening to Socrates, and therefore held views derived from both sources. He was followed by others on the same line, among whom was Stilpo, of Megara, who went a little beyond his predecessors. He regarded the internal consciousness of personality as an illusion, like the external consciousness of the phenomenal world; and held that the highest excellence within human reach was to be found in the greatest possible **indifference**. He was therefore the real author of that profound apathy, that afterwards became so famous as Stoical.

Cyrenaic School

Now, if we turn to Africa, we shall behold a **Cyrenaic School**, founded by Aristippus of Cyrene,

born about 450 B. C. E., who had visited Athens and studied under Socrates, but imbibed neither the letter nor the spirit of his master. He taught that the chief good was **pleasure**. He inverted the doctrine of Socrates, that virtue leads to happiness, and made happiness, pleasure, and pleasure, happiness. His rule of **right** was the rule of pleasure; so that pleasure and pain were considered the true **criteria** of conduct. His doctrine was but a disguised license to a pernicious indulgence, and it is here mentioned mainly as a harbinger of Epicureanism. If we turn again to Athens, we will see Antisthenes, and other disciples of Socrates founding a school called

"Cynic,"

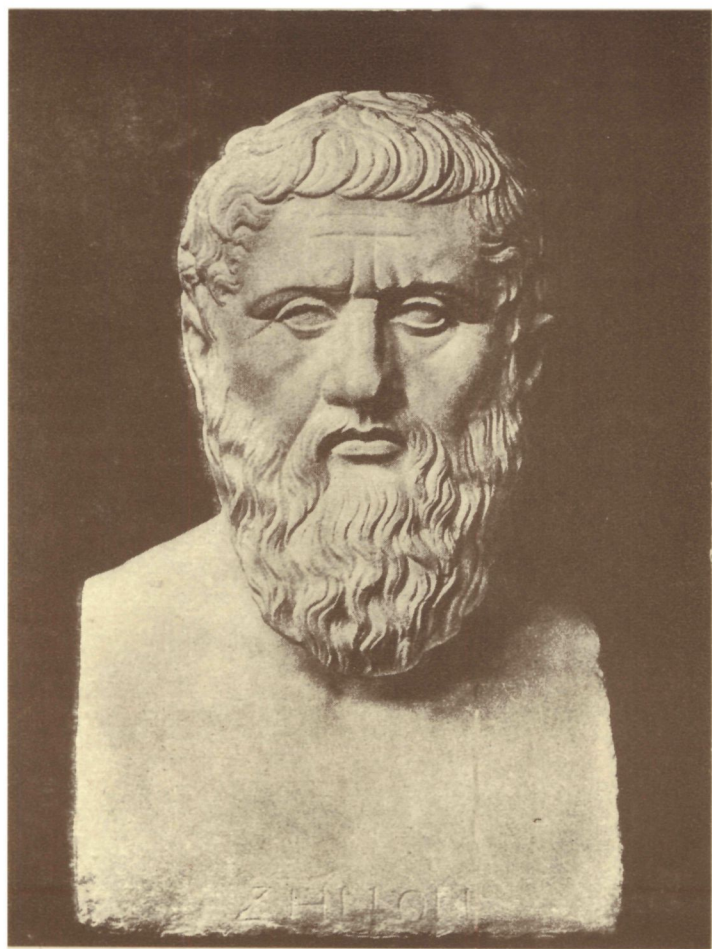
the very name of which imports its character, or its local estimation. The doctrine of Antisthenes was a **rigid asceticism**. Antisthenes held perfect contempt for mankind in general "Being told that he was greatly praised by many, he observed "Have I done anything wrong then, that I am praised?" The man who represents cynicism in its extreme is Diogenes of Sinope, he who proclaimed, "Everything not in itself improper, ought to be performed publicly." He who made his abode in a tub and searched diligently to find a **man**. The philosophers of this school were the precursors of the Stoics, just as the Cyrenaic School was of the Epicureans.

Plato

We now meet with Plato who was born at Athens, about 430 B. C. E. He was a "beloved disciple" of Socrates and was characterized by the spirit of his master. By extensive travel and close observation, after the death of Socrates, Plato was able to formulate, from the different systems of philosophy which he had carefully examined, that eminently ethical system, and set forth those doctrines that have so immortalized his name. He held to the

PLATO.

Photogravure from the original marble bust in the Vatican



physics of Heraclitus, of the Ionic School, the metaphysics of Pythagoras, of the Italic School, and to the pure morals of Socrates. His school was at a public garden, the "Central Park" of Athens, called the Academy, within which Plato held a small estate inherited from his father. Here the wealthy and noble, as well as the poor and ignoble of Athenian youth, gathered around the philosopher to study the mysteries of the phenomenal universe. Plato taught that there was One True Being, and the human soul was an emanation from God, not **immediately**, but through the intervention of the soul of the world; that there existed in the soul certain **innate ideas**, which constitute the basis of our conceptions, and to those innate ideas were to be referred the various objects presented to our external senses. The soul, being an emanation from God, was immortal. Life was only the conjunction of the soul with the body (mind with matter), and death was nothing but their separation. Matter was a mere **potentiality**, a **condition** for the appearance of **ideas** in a contingent form. Virtue was an imitation of God, or the effort of man to attain the image of his original. Virtue, in respect to its nature, was a **unit**, compounded of four elements,—wisdom (φρόνησις) courage (ἀνδρεία) temperance (σωφροσύνη) and justice (δικαιοσύνη). Then to be a virtuous man, was to possess wisdom, courage, temperance and justice; and all these constituents of virtue, Plato diligently strove to teach. Plato was a Monotheist.

After the death of Plato the Academy soon declined, for his successors were unable to grapple with his lofty views.

Middle Academy

Subsequently there arose a **Middle Academy**, founded by Arcesilaus, of Pitane in Aeolia. He pretended to know nothing, and taught that all a man could know, was to know that he knew nothing.

ARISTOTLE.

*Photogravure from the original marble statue in the Spada
Palace at Rome.*



New Academy

A Third or New Academy was founded by Carneades, a native of Cyrene, Africa, who had come to Athens and won the reputation of a learned philosopher; but he, like Arcesilaus, of the Middle Academy, was a sceptic. His reputation was more the result of a skillful use of his tongue, than of the profundity of his philosophy.

Aristotle

Returning to the period of Plato, we meet with the celebrated Aristotle, who was born at Stagira, a City of Macedonia, 384 B.C.E. He came to Athens and began to attend the lectures of Plato at the age of seventeen, and from his mental acuteness soon rose to highest rank in the Academy, which he patronized for 20 years. After the death of Plato, he left Athens, and at the request of Philip, King of Macedonia, became tutor to his son, Alexandër, which office he filled till Alexander's accession to the throne, where he became "Alexander the Great," possibly because Aristotle had been his preceptor. On his return to Athens, Aristotle decided to start a new school of philosophy, in opposition to the Academy, which he opened in a popular grove and was known as the Lyceum. Here he walked and talked, made disciples as opportunity offered, and was called "the peripatetic philosopher" (περιπάτης).

While Aristotle did not attain to the lofty thought of Plato in Metaphysics, his philosophic views were more **practicable**. He held that creation was not limited by time; that as the cause (Deity) was eternal, so must the effect (Creation) be also. He was what might justly be termed a **necessitarian**. He taught that what was **permanent** in things, was the simple matter of which they were composed; that all particular phenomenal objects were this **original chaotic** matter, under determinate and appreciable forms; the permanent was potential being, and the phenomenal, actual being; the **finite** and the **infinite**

were the same general substance, the one with form, and the other without form. He treated on logic, physics, metaphysics, ethics, politics and rhetoric with a precision and copiousness previously unknown. What had been taught by previous philosophers he carefully studied and **tested**, passing it through the alembic of his cogent logic. He thus became the most learned of Ancient philosophers, of whom history makes record. Socrates taught Plato, and Plato taught Aristotle, and in each case the pupil excelled the master. Greek philosophy reaches its zenith in Aristotle, and after his death, began to decline in the forms of Stoicism, Epicureanism, Scepticism and Neo-platonism, under which latter form it expired.

Stoic

The Stoic School was founded by Zeno, who was born at Cittium, Cyprus, about 362 B. C. E. Having studied well the doctrines of the Italic, Megaric, Cynic and Platonic Schools, he went to Athens, and there taught in a portico known as the **Stoa**, (στοά) on account of which his disciples were called **Stoics**. He held to an intuitive and immediate consciousness of external objects; that the universe, though a **unit**, contains two principles,—one **passive**, the other **active**; the passive being pure matter, and the active pure reason, or **mind**. This reason was God, by whose energy all nature was regulated and governed; and the human reason was but a portion of the divine reason or **Deity**. God was the **formative** and actuating soul of nature, and for man to act according to the laws of nature, was to do the will of God. The highest aim of man should be to attain unto perfect wisdom, in which consists true happiness; that, as the laws of the universe were fixed and immutable, men should school themselves to submit with perfect composure, to any lot, good or bad, that destiny might ordain, only they might pray to Providence for fortitude to bear pain and calamity. The Stoic held, that any sign of emotion, whether of pleasure or pain,

was unmanly and unphilosophical; that as nature had given us two ears and only one mouth, we ought therefore to **listen** more than we speak. Zeno taught for forty years, but the virtue and goodness he reached after, the wisdom he taught, were never attained. He built a beautiful castle in the air, but could never get up to it, to occupy it, and could let it only to chimerical tenants. Zeno was a Monotheist.

Epicureanism

Epicurus, a native of Attica, born about 337 B. C. E., was the founder of Epicureanism.

He was a contemporary of Zeno, the Stoic, to whose ethics Epicurus was in direct opposition. With him **pleasure** was the highest good. His entire code of ethics is epitomized in the proverb, "Let us eat and drink, for to-morrow we die." Full scope was allowed to every appetite and every passion, and not a single man of noted character was raised on Epicurean diet. In physics, Epicurus held, as had others whom I have mentioned, to an Atomic Cosmology. The universe was of two parts, matter and space or vacuum, in which it moves. Visible things, in whatever form they appeared, were made up of matter, whose atoms were eternal by their various motions. Epicurus needed no God to account for the phenomenal world, and was therefore an out and out Atheist.

Epicureanism and Stoicism were, as I have stated, ethical opposites. The one embraced and cherished pleasure as a virtue, the other regarded it as an evil; the one evaded pain and care, the other regarded them with a profound indifference; the one recognized no fixed laws of right and wrong in the pursuit of self interest and pleasure, the other bowed to **reason** as the God of nature, and viewed all the ordinary vicissitudes of life, and all external advantages as mere accidental concomitants of action, to be regarded with perfect apathy.

I have now given a brief hint at all the forms and trends of the more important systems of Greek philosophy, which spread East, West and South, and continued to divide the opinions of thinking men, till they met face to face with the more positive of faith of the precepts, taught by the votaries of Christianity.

Πῶς δέ μοι ἔν τι τὰ πάντ' ἔσται, καὶ χωρὶς ἑκάστων;

Here it would seem they surrendered, but not until after fearful combat.

The Roman sword had conquered Greece, and Grecian intellect had conquered Rome. Both were masters at one and the same time, and each of the other. Rome of Grecian dominion, by subjugation, and Greece of Roman thought, by philosophic enchantment. For, read whom you will of the Latin classics,—philosophers, scientists, poets or orators, and you find in all a conspicuous Grecian blend.

The Stoic and Epicurean delighted to hurl their dialectic javelins at the Apostles; for Luke tells us that they “encountered” Paul at Athens, calling him a “babbler,” and Paul, familiar with the opinions of the day, cautioned his Colossian brethren to “Beware lest any man spoil them through philosophy and vain deceit.”

Gnostics

Then there was an influential sect of Gnostics, (Knowing Ones), whose system was a fanciful combination of Christian Theology and Greek Philosophy. They taught that all things, material and immaterial, are emanations from Deity; that all existence comes from Him like many flames from one fire, many numbers from one unit, and like different thoughts and feelings from one soul; that men had three natures, some one of which was peculiar to each man, and above which he could not rise. Thus, men were divided into three classes: (a) the “**pneumatikoi**,” who aspired after the eternal and divine, through the “Gnosis” (γνῶσις) (Gnosticism);

(b) the **"psychikoi"**, who, though of a worldly life, could be saved by faith; and (c) the class **"hylikoi,"** who were entirely destitute of moral feeling, were ruled by matter and the principle of evil and constantly lived in sensuality.

These wild notions readily account for many of the able polemic treatises, written by the early leaders of Christian Thought, particularly those of Africa.

Neo-Platonism

Finally, as to Greek philosophy, there was also at Alexandria, in Africa, a school of wide-spread influence, whose doctrine is known as "Neo-Platonism." It was a fanatical blending of Platonic Philosophy, Oriental mysticism, and ecstatic vision, such as some of the Christians have when they "get religion," as they call it, "In seeing God in the clouds, or hearing Him in the wind." Its most distinguished teacher was Plotinus, who flourished in the third century of the Christian era. This school turned out a brood of sceptics and pantheists, who antagonized Christianity till 529 C. E., when by the imperial edict of Justinian, pagan philosophers were forbidden to teach their heretical doctrines.

Passing over what is called the "Dark Age", a period of a thousand years, we come to the time when thought rose from its long slumber and began again to assert its independence and formulate a Modern Philosophy.

Modern Philosophy

Here again the Free Thinkers demanded a **reason** for the faith of the Christian Church, and its more learned sages such as Archbishop Anselm of Canterbury, England, Peter Abelard, a distinguished monk of France, and others, constructed an ingenious Scholasticism. It embraced the elements of church doctrines, and the material and terminology of Aris-



tote. This Scholasticism was soon driven to the wall, or uprooted largely by the advancement of physical science, led to the front by Copernicus, Kepler, Galileo and Bacon, for truth can never be permanently crushed, neither in physics or morals. "Give me whereon to stand, and I will move the world," said Archimedes, and truth asks no more than did the master of geometry.

Descartes

The real founder of Modern Philosophy was Descartes, born at La Haye, in Touraine, 1596. He undertook to construct a system that would repel the shafts of adverse criticism, and give to human thought a solid basis.

After careful reflection, inwardly and outwardly, he began with the simple consciousness of his being. He said "Cogito: ergo Sum";—"I think: therefore I exist." ("Je pense; donc Je suis.") This any man of sound mind may affirm of himself, and this "Cogito" is a lever with which a man may lift himself to any height within a radius of human thought, and fly with the wings of imagination faster than lightning, from place to place in the material universe. The antecedent **cogito** of this famous enthymeme was satisfactory proof of the fact that Descartes existed, but it was not proof of the existence of anybody or anything outside of himself, nor did it account for the mediation of mind and matter, not even in the case of himself. Here was a chasm that he could not get over without a bridge. To meet this need of mediation, Descartes resorted to the **idea** of God, and made it an innate conception. He then attributed to matter the sole property of **extension** and to mind the sole property of **thought**, and affirmed that their intercourse was conducted entirely by Deity. From this innate idea of God, he deduced the nature of physical and metaphysical substances, and thus built up his philosophic fabric.

SPINOZA INSTRUCTING D'ACOSTA.

Spinoza taught that there was but one essence in
the universe and that one was substance.



Egoists

This created in France a sect of Egoists, who held that man has no knowledge of an existence but himself, and the Agnosticism of to-day is traceable to these Egoists and on to the Pagan Philosophers of Greece.

Descartes was followed in somewhat the same line by Malebranche, who was born at Paris in 1638. He made God the absolute substance from which all else was derived. Men could see and know only in and through God as a medium, in whom all things were ideally contained.

Then came Spinoza, born at Amsterdam, Holland, in 1632, who transferred the thought and extension of Descartes to a single subject or substance, which was infinite. The various objects of sense were only **modes** of this infinite substance, and related to it as waves were to the ocean. The phenomenal world was nothing but Deity unfolding himself according to the necessities of his nature. **Here is evolution simple and pure.**

Locke

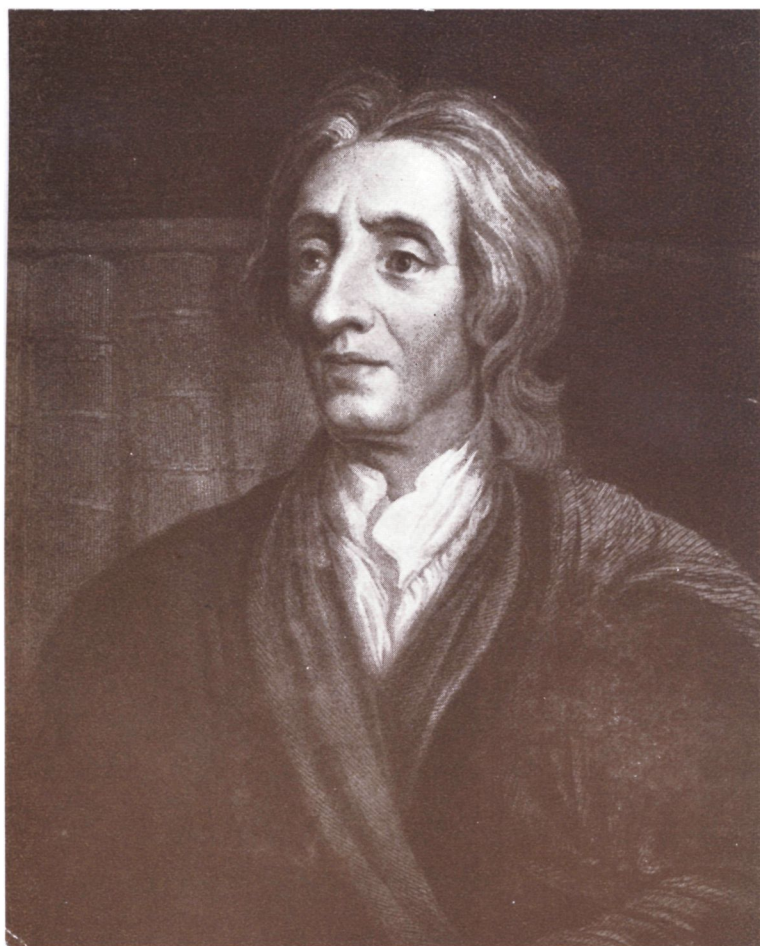
Next came John Locke of England, born at Wrington, the same year as Spinoza. Though in the line of Thomas Hobbes, the psychologist, he was the real founder of English Philosophy. His views were decidedly materialistic and empirical. He referred all ideas to sensation. He denied that the mind had a direct consciousness of anything external. Afterwards came David Hume, born at Edinburgh in 1711. He adopted the empirical theories of Locke, holding that all knowledge comes of experience.

While these theories were being carried out in England and in France, to their erroneous and evil consequences, Leibnitz of Leipsic, Germany, born in 1646, was creating or formulating a system more consonant to the German mind. He held with Spinoza to the view of only one general substance, and

JOHN LOCKE.

From a painting by Sir G. Kneller at Oxford, England.

Locke, as a metaphysician, analyzed the human mind and traced its operations with a marvellous sagacity.



made this a **vital** substance and ideal. All substance was **confusedly** or **distinctly** intelligent, and made up of **points**, each of which was a **monad** or ultimate atom. The mind of man was **distinctly** intelligent, and his body **confusedly** so; but the monads of mind, and the monads of body, without any mutual influence over each other, worked together in harmony, representing the same thing,—the body mechanically, and the mind **consciously**. Thus all ideas were **innate** or potentially in the mind and not gotten by experience. The system of Leibnitz, though highly fanciful and akin to the atomic theory held in the fifth century, before the Christian era, is the beginning of a search after first principles or intuitive truths, on which all human knowledge must finally rest, first principles like the mathematical axioms of Euclid, and those set forth by Sir Isaac Newton in his “*Principia*.” *Philosophiæ Naturalis Principia mathematica*, where, in the *Scholium Generale*, Newton, the genius of science, in sweet and enchanting but cogent Latin, rivalling in beauty of expression the songs of Solomon and the Praises of David, gives to mankind a God, eternal and infinite, omnipotent, omniscient and omnipresent.

Deus summus est ens æternum, infinitum, absolute perfectum: sed ens utcunque perfectum sine dominio, non est Dominus Deus. Dicimus enim Deus meus, Deus vester, Deus Israelis, Deus Deorum, et Dominus Dominorum: sed non dicimus Æternus meus, Æternus vester, Æternus Israelis, Æternus Deorum; non dicimus Infinitus meus, vel Perfectus meus. Hæc appellationes relationem non habent ad servos. Vox Deus passim significat Dominum: sed omnis Dominus non est Deus.

Dominatio entis spiritualis Deum constituit, vera verum, summa summum, ficta fictum. Et ex dominatione vera sequitur Deum verum esse vivum, intelligentem et potentem: ex reliquis perfectionibus summum esse, vel summe perfectum. Æternus est et Infinitus. Omnipotens et Omnisciens, id est, durat ab æterno in æternum, et adest ab infinitio in infinitum; omnia regit; et omnia cognoscit, quæ fiunt aut fieri possunt. Non est æternitas et infinitas, sed æternus et infinitus; non est duratio et spatium, sed durat et adest. Durat semper, et adest ubique et existendo semper

DAVID HUME.

From a painting in the Royal Gallery.

'Be a philosopher; but amidst all your philosophy be still
a man.'



et ubique durationem et spatium constituit. Cum unaquæque spatii particula sit semper, et unumquodque durationis indivisibile momentum ubique, certe rerum omnium Fabricator ac Dominus non erit numquam, nusquam. Omnis anima sentiens diversis temporibus, et in diversis sensuum, et motuum organis eadem est, persona indivisibilis. Partes dantur successivæ in duratione, coexistentes in spatio, neutræ in persona hominis seu principio ejus cogitante; et multo minus in substantia cogitante dei. Omnis homo quatenus res sentiens, est unus et idem homo durante vita sua in omnibus et singulis sensuum organis. Deus est unus et idem Deus semper et ubique. Omnipræsens est non per virtutem solam, sed etiam per substantiam; nam virtus sine substantia subsistere non potest. In ipso continentur et moventur universa, sed sine mutua passione. Deus nihil patitur ex corporum motibus; illa nullam sentiunt resistantiam ex omnipræsentia Dei. Deum summum necessario existere in confesso est: Et eadem necessitate semper est et ubique. Unde etiam totus est sui similis, totus oculus, totus auris, totus cerebrum, totus brachium, totus vis sentiendi, intelligendi, et agendi, sed more minime humano, more minime corporeo, more nobis prorsus incognito. Ut cæcus non habet ideam colorum, sic nos ideam non habemus modorum, quibus deus sapientissimus sentit et intelligit omnia. Corpore omni et figura corporea prorsus destituitur, ideoque videri non potest, nec audiri, nec tangi, nec sub specie rei alicujus corporei coli debet. Ideas habemus attributorum ejus, sed quid sit rei alicujus substantia minime cognoscimus. Vidimus tantum corporum figuras et colores, audimus tantum sonos, tangimus tantum superficies externas, olfacimus odores solos, et gustamus sapes: intimas substantias nullo sensu, nulla actione reflexa cognoscimus; et multo minus ideam habemus substantiæ dei. Hunc cognoscimus solummodo per proprietates ejus et attributa, et per sapientissimas et optimas rerum structuras et causas finales, et admiramur ob perfectiones; veneramur autem et colimus ob dominium. Colimus enim ut servi, et Deus sine domino, providentia, et causis finalibus nihil aliud est quam fatum et natura. A cæca necessitate metaphysica quæ utique eadem est semper et ubique, nulla oritur rerum variatio. Tota rerum conditarum pro locis ac temporibus diversitas ab ideis et voluntate entis necessario existentis solum modo oriri potuit.

Dicitur autem Deus per allegoriam videre, audire, loqui ridere, amare, odio habere, cupere, dare, accipere, gaudere, irasci, pugnare, fabricare, condere, construere. Nam sermo omnis de Deo a rebus Humanis per similitudinem aliquam desumitur, non perfectam quidem, sed aliqualem tamen. Et hæc de Deo de quo utique ex Phænomenis disserere ad Philosophiam naturalem pertinet.

SIR ISAAC NEWTON.

“Nature and Nature’s Laws were hid in night
God said ‘Let Newton be’ and all was light.”



The Supreme God is a Being eternal, infinite, absolutely perfect; but a being, however perfect without dominion, cannot be said to be Lord God; for we say, my God, your God, the God of Israel, the God of Gods. and Lord of Lords; but we do not say, my Eternal, your Eternal, the Eternal of Israel, the Eternal of Gods; we do not say, my Infinite or my Perfect; these are titles which have no respect to servants.

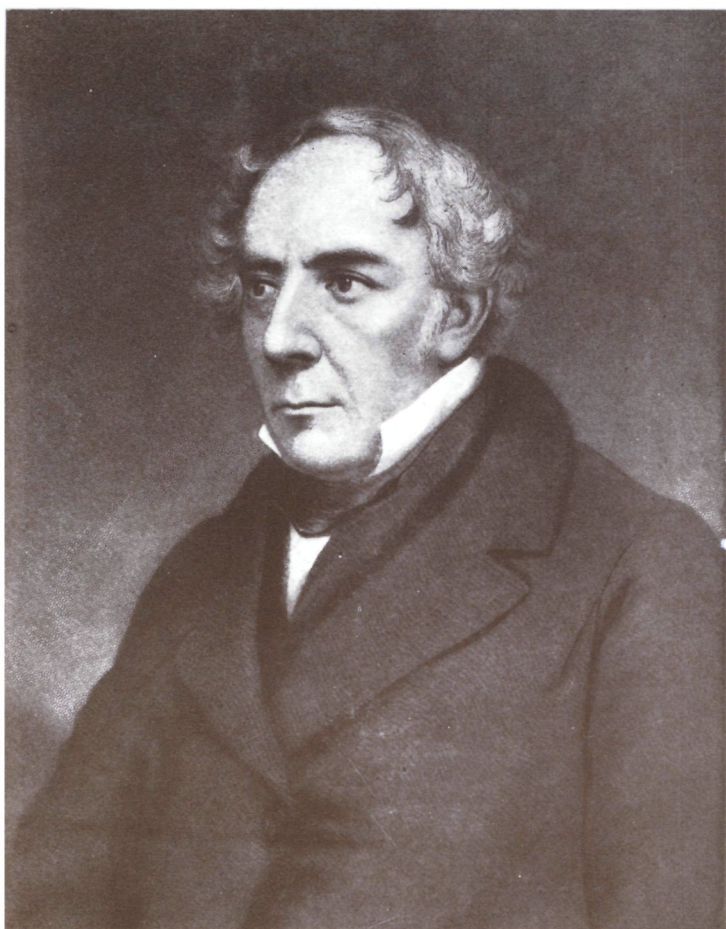
The word God usually signifies Lord; but every lord is not a God. It is the dominion of a spiritual being which constitutes a God:—a true, supreme, or imaginary dominion, makes a true, supreme, or imaginary God. And from his true dominion it follows that the true God is a living, intelligent and powerful Being; and, from his other perfections that he is supreme or most perfect. He is eternal and infinite, omnipotent and omniscient; that is, his duration reaches from eternity to eternity; his presence from infinity to infinity; he governs all things, and knows all things that are or can be done. He is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present. He endures forever and is everywhere present; and by existing always and everywhere, he constitutes duration and space. Since every particle of space is **always**, and every indivisible moment of duration is everywhere, certainly the Maker and Lord of all things cannot be never and nowhere.

Every soul that has perception is, though in different times and in different organs of sense and motion, still the same indivisible person.

There are given successive parts in duration, co-existent parts in space, but neither the one nor the other in the person of a man, or his thinking principle; and much less can they be found in the thinking substance of God. Every man, so far as he is a thing that has perception, is one and the same man during his whole life, in all and each of his organs of sense. God is the same God, always and everywhere. He is omnipresent not virtually only, but also substantially; for virtue cannot subsist without substance. In him are all things contained and moved; yet neither affects the other; God suffers nothing from the motion of bodies; bodies find no resistance from the omnipresence of God. It is allowed by all that the Supreme God exists necessarily; and by the same necessity he exists always and everywhere. Whence also he is all similar, all eye, all ear, all brain, all arm, all power to perceive, to understand, and to act; but in a manner not at all human, in a manner not at all corporeal, in a manner utterly unknown to us. As a blind man has no idea of colours, so have we no idea of the manner by which the all-wise God perceives and under-

SIR WILLIAM HAMILTON.

From a Painting at Oxford.



stands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched; nor ought he to be worshipped under the representation of any corporeal thing.

We have ideas of his attributes, but what the real substance of anything is we know not. In bodies, we see only their figures and colours, we hear only the sounds, we touch only their outward surfaces, we smell only the smells, and taste the savours; but their inward substances are not to be known either by our senses, or by any reflex act of our minds; much less, then, have we any idea of the substance of God. We know him only by his most wise and excellent contrivances of things, and final causes; we admire him for his perfections; but we reverence and adore him on account of his dominion; for we adore him as his servants; and a God without dominion, providence, and final causes, is nothing else but Fate and Nature. Blind metaphysical necessity, which is certainly the same always and everywhere, could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing. But, by way of allegory, God is said to see, to speak, to laugh, to love, to hate, to desire, to give, to receive, to rejoice, to be angry, to fight, to frame, to work, to build; for all our notions of God are taken from the ways of mankind by a certain similitude, which, though not perfect, has some likeness, however. And thus much concerning God; to discourse of whom from appearances of things, does certainly belong to Natural Philosophy.

Leibnitz was followed by Christian Wolf, born at Breslau, in 1679, who reared an elaborate metaphysical system on the foundation which he (Leibnitz) had laid, embracing ontology, logic, ethics and everything relating to theoretical and practical being.

Kant

But, although Wolf's philosophy was greatly prized in Germany, it was finally overthrown by the keen, critical analysis of Immanuel Kant, who was born in Silesia, in 1724. Kant was professor of philosophy at Königsberg, Germany, for 40 years. Thus far the philosophy of Locke had ended in Materialism in France, and then by a reaction in Idealism, first in England and then in Germany.

IMMANUEL KANT.

Who thought that his philosophy could give to science its
only stable basis and its only correct interpretation.



Kant, the Copernicus of philosophy, comes to the rescue. He does not start off with any simple principle like the "Cogito" of Descartes, or the **monads** of Leibnitz, but with a criticism of the principles of knowledge, analyzing its **conditions** in order to determine its limits. He first made an analytical destruction, and then a synthetical construction; but in spite of himself he held to the ideal notions of his countrymen. "Ye," he said, "Preeminent," for his **Critique of Pure Reason**, which marks an epoch in Modern Philosophy. Kant was followed by John F. Herbart, John G. Fichte, F. W. J. Schelling and G. W. F. Hegel, in the same line, each, however, drawing some peculiar distinctions. These philosophers foundered and fostered the German School.

Scotch School

The Scotch School of philosophy was established by Thomas Reid, born in 1704. He was professor of philosophy at Aberdeen and afterwards at Glasgow. He founded the School; Dugald Stewart illustrated its theories and the clear sighted Sir William Hamilton, added the touch of perfection. Reid and Stewart saw alike, and Hamilton took up their principles and set them forth in a clear light. Reid laid down principles of "**Common Sense**" as he calls them, meaning those convictions that force themselves irresistibly upon our credulity. Hence the Scotch School was known as the **School of Common Sense**. According to Hamilton the mind is immediately conscious of the affections of the body, through corresponding affections of its own. Here is begotten a consciousness of **extension** of self; and the power of locomotion and the exterior **resistance** thereto are a consciousness of external objects, which become known as **extended**. Thus we become acquainted with ourselves, and through this acquaintance with the phenomenal world.

The scholarly Bishop Berkeley of Ireland maintained, that there was nothing **material**; that sensible objects were only **impressions** made on the mind by

GEORGE BERKELEY.

From a painting by John Smybert at Yale University.

Berkeley taught that there was but one substance in the universe and that one was thought.



an act of God, according to certain invariable laws of His nature. Of this Lord Byron observed in verse, "When Bishop Berkeley said there was no matter, And proved it, 'twas no matter what he said."

Schopenhauer

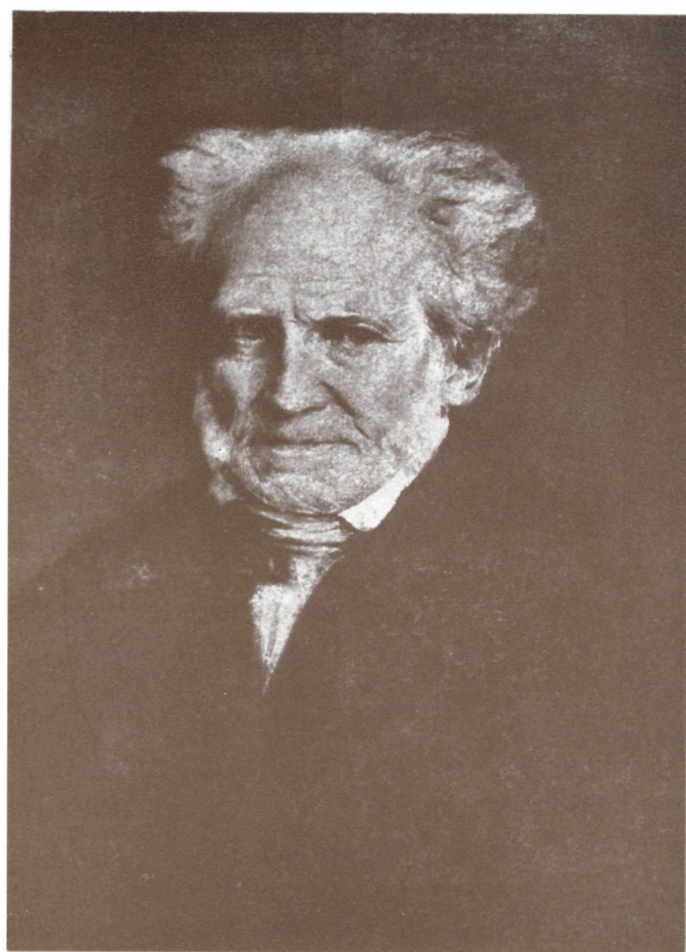
In the year 1818, there came to light in the philosophic world a thinker of thinkers, of whom Th. Ribet says, "*Ce n'est pas un philosophe comme les autres, c'est un philosophe qui a vu le monde.*" Combating the theories of Kant; discarding the systems of Fichte and Hegel; contradicting Herbert Spencer, in that, "**Will**, in the light of Spencer, is another aspect of what is reason, memory or feeling"; substituting "I **will**; therefore I am", for the "I **think**; therefore I am," of Descartes; "overreaching the Mystics, the Pietists and the Pantheists in his demand, not only for the renunciation of the joys of life, but also of the love of life;" and insisting that philosophy should be cosmology and not theology, this thinker erected a new system which arrested the attention of the thinking world.

Seeking to solve the all-absorbing question, "Whence is this great and wonderful universe of which I am a part?" and to determine the elements of the human mind, which conducts us to a systematic course towards the mysteries of the universe, Arthur Schopenhauer, the philosophic meteor of Germany, approaches the solution with, "*Die Welt als Wille und Vorstellung*," (The World as Will and Idea), holding, as T. Bailey Saunders states with such clarity, "That the universe, with its phenomena of change, growth and development is ultimately the manifestations of **Will,—Will and Idea**, a blind force conscious of itself only when it attains the stage of intellect,—and life is a constant self-assertion of this **Will**; a long desire which is never fulfilled; disillusion inevitably following upon attainment, because the **Will**, the thing in itself, the noumenon, always remains as the permanent element; and with the per-

ARTHUR SCHOPENHAUER.

From a painting by F. von Lenbach.

"I will: therefore I am."



sistent exercise of its claim, it can never be satisfied. So life is essentially suffering; and the only remedy for it is the freedom of the intellect from the servitude imposed by its master **will.**"

"The happiness a man can attain is negative only. That all religions take their rise in the desire to explain the world, and that in regard to truth and error, they differ in the main, not by preaching monotheism, polytheism or pantheism, but, in so far as they recognize pessimism or optimism, as the true description of life. Schopenhauer says, Saunders breaks the idol of the world, and sets up nothing in its place; and like many another iconoclast has long been condemned by those whose temples he has desecrated. If there are optimistic theories of life, it is not life itself, he would argue, which gives color to them; it is rather the reflection of some great final cause which humanity has created as the last hope of redemption:"

"Heaven but the vision of fulfilled desire,
And Hell the shadow from a soul on fire,
Cast on the darkness into which ourselves,
So late emerged from, shall so soon expire."

"Schopenhauer urges that he who has taken to heart the teachings of his philosophy knows, that our whole existence is something which had better not have been, and that to disown and disclaim it is the highest wisdom—he will have no great expectations from anything or any condition in life; he will spend passion upon nothing in the world, nor lament over much if he fails in any of his undertakings." "Nothing in human affairs is worth any great anxiety," or, as the Persian poet has it:

"Though from thy grasp all worldly things
should flee
Grieve not for them, for they are nothing worth:
And though a world in thy possession be
Joy not, for worthless are the things of earth.
Since to that better world 'tis given to thee
To pass, speed on, for this is nothing worth."

MICHEL DE MONTAIGNE.
French Philosopher.



Life, as Schopenhauer observes, is one long battle, and we have to fight at every step, and he insists with Voltaire, "that if we succeed, it is at the point of the sword, and that we die with the weapon in our hand." "On ne réussit dans ce monde qu'à la pointe de lépé, et on meurt les armes à la main."

"What declamation on the vanity of human existence can be more telling than the words of Job?" asks Schopenhauer. "Man that is born of woman hath but a short time to live and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay."

Sensus Communis

Now retrospecting, as far as I have sketched these philosophic systems, **nothing is plainer than the fallibility of the human mind, and its utter inability to account for itself and its sensations**, except by superhuman assistance.

The limit of man's cognitive powers is determined by and known only to his omniscient Creator. He can think on all things exterior to himself, and with equal ease can think on his own interior being, discover designs and observe the wonderful adaptation of means to end. His capacity for acquiring scientific and philosophic knowledge and applying it in useful arts, is indicative of the potentiality and mastery of his mind. He can calculate the distances, magnitude, density or specific gravity, courses and velocity of the distant planets; he can navigate the great seas, either on or under the surface; he can sail through the middle air; he can send a message around the world in a few seconds of time; he may talk with God as Moses did, and may walk with God as Enoch did:—In fine, he can do anything essential for his highest development on earth; but, the proud intellect and wild imagination of man cannot transform the finite into infinite on principles of philosophy, and those philosophers, who labored to this

MOSES ON MOUNT NEBO.

In the beginning God created the heaven and earth.



end, as a rule lost their mental equilibrium in the attempt.

As the mind soars in the attempt to explain the universe, planet after planet, sun after sun, and moons and stars may be passed with remorseless iconoclasm, but there comes a time when it seeks to cross the line of mental capacity, and then and there, its further progress is arrested by the impenetrable billows of immensity, and hurled back to the ontological doctrines and metaphysical teachings of Moses as the rock on which it must finally rest. "In the beginning God created the heaven and the earth." "God said: Let there be light: and there was light." "God said: "Let us make man in our image after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

בראשית ברא אלהים את השמים ואת הארץ
 ויאמר אלהים יהי אור ויהי אור :
 ויברא אלהים את האדם בצלמו בצלם אלהים
 ברא אתו זכר ונקבה ברא אתם

Moses does not undertake to prove that there is a God, unlike and greater than Jupiter-Ammon, or Osiris and Isis of the celebrated Ethiopians and wise Egyptian Cushites, but assumes it as an intuitive truth not to be questioned, and begins at once to tell, in terms sublime, what God did "in the beginning." Here we find man, a treatise on whose place in nature is properly called Anthropology.

Man is an original conception of Deity, materialized and placed at the head of the animal kingdom, of which, and of the entire world his Creator made him monarch, excluding nothing on earth from his absolute dominion but his fellow man.

Darwinism and other Atheisticisms of modern science may find plausibility, and set forth some truth when treating on subordinate animal and vegetable life; but they cannot reasonably dispute the facts of psychology peculiar to the genus homo.

FRANCOIS MARIE AROUET DE VOLTAIRE

From a painting in the Louvre Gallery.

“There is infinity between God and us.”



Darwin, Huxley and others have scientific disquisitions on the "Origin of Species," "Natural Selection, or Survival of the Fittest," in support of the doctrine of evolution, but they have proved nothing more clearly than that "The fool hath said in his heart there is no God."

That there is a close alliance between mind and body, and laws more or less discoverable by the light of physical science, by which this alliance is maintained and regulated, no one of scientific knowledge and philosophic perception will positively deny; but that does not lessen the breadth and depth of the gulf in natural history between man and the next highest order of the animal kingdom. So, natural history will never find for Huxley the missing link that would connect his favorite monkey tribe with the God-like race of man.

Physical causes and final causes belong to two distinct spheres—one to the sphere of physics, the other to the far removed domain of metaphysics.

The fact that we find in man an universally acknowledged basis for sociological and psychological principia, for natural religion and consequent consciousness of moral accountability, removes him in nature as far from all other creatures of earth, as earth is from heaven, and heaven is from the old time notion of the location of hell.

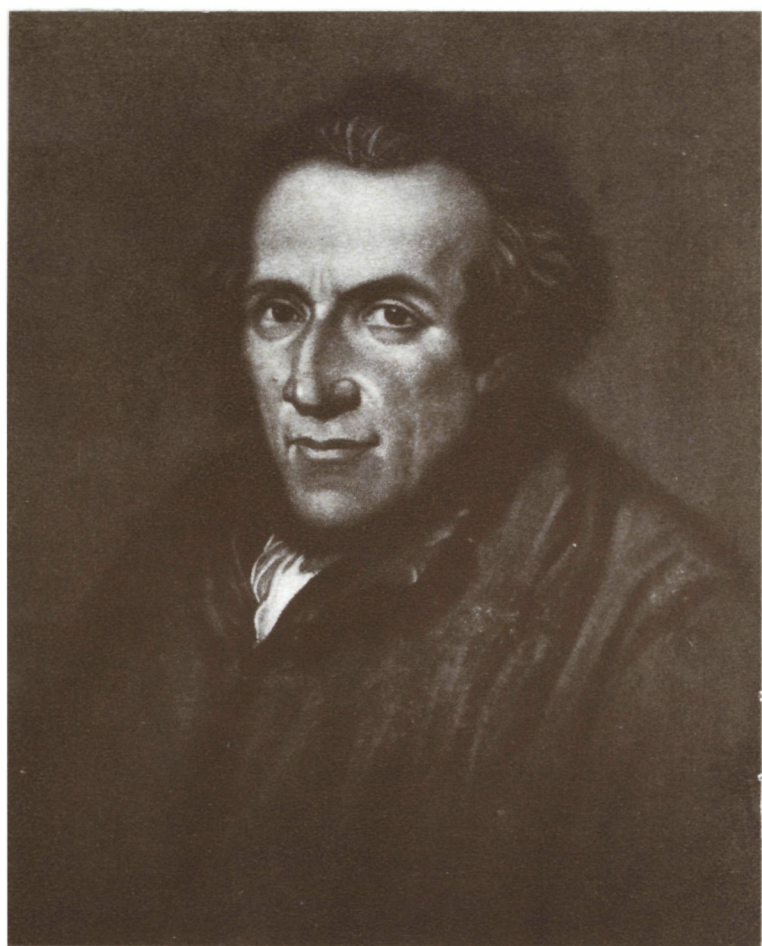
Man's material organism and that of the highest order of apes have some striking zoological resemblances; but, the still more striking anatomical differences claim for man a genesis peculiar to himself, attesting the Mosaic statement that he is a creation and not an evolution from a protoplasm or nerve cell.

The fundamental ideas or notions of time, space and number, of church and state, of right and wrong, good and bad, of heaven and hell are unthinkable by any terrestrial creature but the dualistic race of Adam; otherwise the Torah (Pentateuch), is false, religion a fraud and moral science an imposition.

MOSES MENDELSSOHN.

From a painting in the Gallery at Berlin.

His Essay, "Are philosophical truths susceptible of mathematical demonstration" received the prize over Kant's Essay.



The fact that the material substances of man and beast are the same in kind, never for a moment suggests to the chemist that man is a beast. Then, why should the naturalist class man with the gorilla, because of resemblances in zoological structure and functions? No scientist can make them bedfellows, for at this even the gorilla would protest and beg to be excused.

Time, environment, and innate potentiality for differentiation in the laws of descent, which science has not been able satisfactorily to explain, have produced in man such physical variations as to originate different classes of men, distinguished by ethnologists as different races.

These variations are now so great in conspicuity that some infidel naturalists question man's common origin and advocate different creations or origins. This is almost, if not quite, to question the wisdom and omnipotence of Deity.

Are any of such physical variations among men rationally preferable? Is any one of them extreme or intermediate, to be regarded by any branch or constituent element of society as a stigma? Jehovah forbid. The very idea of nature, or nature's God creating or evolving a stigma in man's complexion, or otherwise, is absurd, the thought preposterous, and the expression akin to impious blasphemy.

Throughout the three great kingdoms of earth, there is variety in every genus; and if there were an exception in mankind, that exception would be more remarkable than is the conformity to the universal law of variety. The sameness of the human family lies in the essential attributes of the genus, and the laws of development. Outside of these, there is conspicuous variety, constituting inimitable beauty.

The relation of philosophic thought to society is that of cause and effect. Communities are inspired and governed by their comparatively few thinking men. Greece was just what her philosophers made her: Thales, Zeno, Socrates, Plato and Aristotle shaped the entire social and political life of Rome.

Bacon, Hobbes, Locke, Newton, Swedenborg, Hume, Hamilton, Stewart, Spencer, Huxley and other philosophers influenced England.

Montaigne, Charron, Descartes, Malebranche, Montesquieu, Rousseau, Voltaire, Pascal, Bonnet, Condillac, Fourier, Comte and other sages guided France.

Leibnitz, Wolf, Kant, Mesmer, Fichte, Hegel, Von Schelling, Krug, Goethe, Reinhold, Haeckel, Nietzsche and other German Philosophers and thinkers made Germany what she is, and set in operation the force which moulded the military spirit of their Countrymen. Its effect upon at least one Nation is the Questionnaire, with its aim,

“A place in the ranks awaits you,
Each man has some part to play,
The past and the future are nothing
In the face of the stern to-day.”

Voltaire, Votary of Trouble, who was high in favor with Frederick II, King of Prussia, in 1752, informed his Royal Patron that “all war was a matter of robbery;” and Arthur Schopenhauer observed, “that the Germans should take that as a warning.”

But to the Nation that received the Law on Mount Sinai must homage be rendered as the original source of wisdom: the Nation from whose loins came Moses, Philo, Rabbi Akibha, Simon ben Jochai, Maimonides, Spinoza, Maimon, Moses Mendelssohn, Hermann Cohen, and other Jewish Philosophers: the Nation to whom even Aristotle addressed his philosophy: the Nation of absolute Monotheism.

שמע ישראל יי אלהינו יי אחד :

The pulse of each nation to-day beats in harmony with its thinkers, who are the product of the institutions of learning, and the institutions of learning are just what the Philosophers make them. France reflects the wisdom of her Philosophers, England the thought of her wise men, and America the genius of her master-mind, the President, Woodrow Wilson.

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